CHRIST OR NAPOLEON

—

WHICH?

By PETER AINSLIE

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To my friend

B. J. Wade

with cordial regards

Kate Annie

Baltimore.

Feb. 16. 1911.

Christ or Napoleon—Which?

By

PETER AINSLIE

Minister of Christian Temple, Baltimore

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By
PETER AINSLIE
Minister Christian Temple, Baltimore. Author of "God and Me," "My Brother and I," "The Message of the Disciples," etc.

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To my Mother

Rebecca E. Ainslie

whose sweet face and gentle manner
I shall forever carry in my heart, and

To my Sister

Etta R. Ainslie

whose lifelong suffering taught me something of the strength of submission. Both passed into the sunset together, in the summer of 1904

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Foreword

I WAS a delegate to the Church Peace Conference at Constance, Germany, August 2–5, 1914, called at the instance of the Church Peace Union, founded by Andrew Carnegie. In company with nine other American delegates, we were only able to reach Paris because of the outbreak of the war. With a desire to call attention to the fundamental things in the religion of Christ, these papers, dealing with this war and militarism in general, are put into book form. Much that is said herein has been spoken from many platforms, although not in the form as here presented. I shall be satisfied if they serve merely to open the door to any for a larger study of these things that have so much to do with the programme of Christ and to that end they are committed to Him.

P. A.

Seminary House,
Baltimore.

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I

THE SCOURGE OF MILITARISM

THE two greatest influences in the world at this time are those expressed by the principles of Jesus Christ and Napoleon Bonaparte, the former representing the power of overcoming evil with good and the latter representing the power of overcoming evil with evil. One stands for love, humility and self-denial as expressed in the life of yoke fellowship with Himself. The other stands for hate, pride and avarice as expressed in the militarism of these times. The two forces have perhaps never been in such severe conflict since the earthly life of our Lord. Now they appear in shocking contrast.

The whole life of Christ was a protest against force and militarism. In His infancy, He fled from the sword of Herod. When Satan offered to Him the militarism of the world as expressed in kingdoms and their glory, He answered: "Get thee hence, Satan, for it is written: Thou shalt worship the Lord

thy God and Him only shalt thou serve."[1] When James and John wanted to call down fire from heaven for the destruction of the Samaritan village, which had rejected them, Christ rebuked them and some ancient authorities have added that He said: "Ye know not what manner of spirit ye are of. For the Son of man came not to destroy men's lives, but to save them."[2] When He was arrested in the garden of Gethsemane and Peter attempted to come to His defense by the worldly method of militarism, Christ rebuked him, saying: "Put up again thy sword into its place; for all they that take the sword shall perish with the sword. Or thinkest thou that I cannot beseech My Father, and He shall even now send Me more than twelve legions of angels?"[3]

The life of Christ on earth could be no other than this. Mark you, He is *the* Teacher. When the military powers had succeeded in their purpose and He was being crucified, He prayed: "Father, forgive them, for they know not what they do."[4] This is the spirit of Christ and the apostles expressed it in their lives and writings. "It is said that, for a century or more after the death of Jesus, no fol-

[1] Matt. iv. 10.
[2] Luke ix. 52–56.
[3] Matt. xxvi. 52, 53.
[4] Luke xxiii. 34.

lower of His was enrolled in any army or took part in any battle. This may not be literally true, but it was true in spirit. The centurion, Maximilian, we are told, threw down his military belt at the head of his legion, saying: 'I am a Christian, therefore I cannot fight!' And these words, says Harnack, became a common formula with men who believed in a brotherhood not to be achieved through killing. It was only under Constantine (A. D. 312) that the Cross was brought into the service of war."[1]

From that time to this, Christians killing each other in battle has become one of the commonest experiences of life. It is almost universally held as a mark of honour. Once on attending a large convention of Christian workers, one of the speakers, telling of the fidelity of young Christians, mentioned the case of a young man who, on accepting Christ as his Saviour, immediately left for the front to join the army of his country, and it was received with applause! I cannot see why it should be counted praiseworthy for this young Christian to shoot at a dozen Christian men on the battlefield with the intention of killing them, and why likewise it should not be counted praise-

[1] David Starr Jordan in "War and Waste."

worthy to shoot at this speaker on the street with the intention of killing him. He certainly would not have so considered it. Neither would the public. Here is one of the marks of our semi-civilization, affirming that it is wrong for two or three men to have a personal encounter with the intention of killing, but it is not wrong if the number is in the hundreds or thousands. Then it becomes legalized and honourable! But this is militarism.

Of course militarism was in the world long before Napoleon, but he remains as the best personification of it in these times. He is the successor of the great military leaders of the world and is himself the most brilliant of them all. His earthly career, like that of Christ, was short. Also like Christ, he died without an empire or a throne, but the spirit of Napoleon and all that he stood for is the dominating tyrant of Europe in these times and of the world as well, only Europe is in a condition to show it more clearly. One afternoon in Paris at the beginning of the war, we strolled out to the *Arc de Triomphe de l'Etoile.* A gentleman in civilian clothes shortly appeared with more than a hundred boys apparently from some school and there at considerable length told of Napoleon, his army and victories, emphasizing

his personality as the greatest and the most ideal of all time. I am told that this is a common occurrence. Not only the French, but the Germans, and the world in general as well, "have gradually acquired a profound and ever profounder reverence for the creed and the religion towards which that great and solitary spirit, perhaps the loneliest among the children of men, still struggled amid the tumults and desolations, the triumphs and the glories, the victory and the disaster of his tragic and brief career—a world tragedy his, at once the man of destiny and the antagonist of destiny." [1]

Long ago Nietzsche in severest language denounced the teachings of Christ as unmanly and dishonourable. He boldly set forth his rendition of the Beatitudes as follows: "Ye have heard how in old times it was said, Blessed are the meek, for they shall inherit the earth; but I say unto you, Blessed are the valiant, for they shall make the earth their throne. And ye have heard men say, Blessed are the poor in spirit; but I say unto you, Blessed are the great in soul and the free in spirit, for they shall enter into Valhalla. And ye have heard men say, Blessed are the peacemakers; but I say unto you, Blessed are the war-makers, for they

[1] J. Cramb in "Germany and England."

shall be called, if not the children of Jahve, the children of Odin, who is greater than Jahve." Many, who would discard without hesitancy this crass militarism, nevertheless are indirectly the subscribers to the Creed of Napoleon and the Beatitudes of Nietzsche.

As a result of belief in this doctrine, all Europe to-day is "bankruptcy armed to the teeth." The war debt of Europe amounts to $27,000,000,000 with an annual interest payment exceeding $1,000,000,000. On the opening of the European war there has been a daily expenditure of $50,000,000, including all the nations involved. So that as impossible as it was for Europe to pay her war debt before, it is more impossible now, leaving the nations burdened to despair, all because of belief in the folly that great armaments maintain peace and that wars solve things. Some are seeing that neither is true, though so earnestly believed by many of the great. It was Disraeli, however, who so truly said: "War is never a solution; it is an aggravation." This statement is clearly proven by the results that have followed every war.

The United States has imitated Europe in maintaining great armaments and looking with pride upon the false glories of war. Said a

London editor to me: "Unless you Americans check your military party, your country will be in a similar war to ours in less than thirty years." It is immaterial as to what will be the cause of it or what nations will be involved. There need be only a large army and a large navy with thousands of men trained to fight and they need but the most trifling thing to start them doing that for which they have been trained. We are now spending $800,000 a day for our armaments and by the next Congress it will go beyond a million dollars, if the increase continues anything like it has been in the past.

Our navy cost in round figures in 1881, $13,000,000; in 1891, $22,000,000; in 1901, $56,000,000; in 1911, $121,000,000; in 1912, $130,000,000, and in 1913, $146,000,000. "Its yearly expenses exceed the endowment revenues of all the universities of the world—the foundations of intellectual advancement. They exceed the cost of maintenance of all industrial and technical schools of all grades, including all colleges of engineering and agriculture—the foundation of the world's industrial advancement."[1] Militarism is confined to no country. It is a world issue and so powerfully entrenched that to dethrone it, from Christian sentiment

[1] David Starr Jordan in "War and Waste."

alone, is one of the mightiest tasks of these times. Carnegie was right when he said: "We shall be barbarians to our great, great grandchildren." [1]

After the battle of Martinique, Benjamin Franklin wrote his "Pest of Glory" as follows: "A young angel of distinction, being sent down to this world on some business for the first time, had an old courier spirit assigned him as a guide. They arrived over the sea of Martinico in the middle of a long day of an obstinate fight between the fleet of Rodney and de Grasse, when, through the clouds of smoke, he saw the fire of the guns, the decks covered with mangled limbs and bodies dead or dying, the ships sinking, burning or blown into the air, and great quantities of pain, misery and destruction. The crews yet alive were so eagerly dealing suffering and death to one another that he turned in amazement to his guide and said, 'You blundering blockhead, you, so ignorant of your business; you undertook to conduct me to Earth, and you have brought me to Hell.' 'No, sir,' replied the guide; 'I have made no mistake. This is really the Earth, and these are men. Devils never treat each other in this cruel manner.

[1] Andrew Carnegie in "Triumphant Democracy."

They have more sense and more of what men call humanity.'"

The European war has involved the whole world in its struggle. Like all the movements of militarism, both morality and democracy have been severely assaulted and removed out of their places as positively as one army putting another to flight. Yet the religion of Christ still struggles for its place in the hearts of men. It is the struggle between moral and physical forces, between Christ and the Antichrist. It was this that crucified Christ and buried Him behind the sealed door of a stone tomb, but He arose from the dead. It is this that has divided the Church with anathemas, excommunications and withdrawals, perpetuating the numerous divisions in Christendom, so that the Greek Church, the Roman Catholic Church and Protestant Churches all come under condemnation, to whatever extent they have at any time adopted the methods of physical force, and they have all done it. Present day belligerency and unbrotherly suspicions among Christians because of theological, psychological and sociological differences is a remnant of it.

These are not times to dodge the issue or shirk responsibility through sentimentality. All institutions, state or ecclesiastical, that

have pursued the policy of militarism have been under the Antichrist. He is on the throne of the world. John affirmed: "The whole world lieth in the evil one," [1] and Paul said: "The god of this world hath blinded the minds of the unbelieving, that the light of the Gospel of the glory of Christ, who is the image of God, should not dawn upon them." [2] But the religion of Christ has survived through this attack and some day she will go up to her triumph as the great Head of the Church did from His resurrection, for He Himself said: "The gates of Hades shall not prevail against it." [3]

Democracy, fraternity, equality, equity—these are the principles of Christ. Free institutions, self-government and brotherhood can attain their highest development under His leadership. Without Him all attainment is superficial and temporary. Against all these, however, the Antichrist hurls his scorn and by force batters into apparent ruin the only principles that have given hope for making this world better. The European war has brought into the light this great struggle as perhaps has never been seen before. The religion of Christ has been winning to His yoke fellowship earnest

[1] 1 John v. 19. [2] 2 Cor. iv. 4. [3] Matt. xvi. 18.

souls in all nations, and out from these have gone strong influences for the better and saner way. Peace advocates have not been driven from their positions. What they have thought has taken lodgment, and the reasonableness of adjusting differences between nations in an international court is appearing to many to be as truly the path to civilization as for adjusting differences between individuals in a civil court. Christian teaching has not been in vain. While for a time it may be driven out of counsel chambers, it is still influencing men. But the human heart "is deceitful above all things, and it is exceedingly corrupt: who can know it?"[1]

Merely to avow one's belief in Christianity is an uncertain thing. Constantine did this and bound together the Cross and the sword. Centuries followed his example with accumulating disaster and scandal. Now to wrench the Cross from the sword is a difficult task. But it must be done. And it will be done. The Church must clear herself, however costly it may be. Christ and the Antichrist must separate. The temptation of the wilderness is not over. The siege is long. Faith still looks for triumph, because she rests upon

[1] Jer. xvii. 9.

the arm of Christ, who cannot "fail nor be discouraged."[1] Lines of thought that lead to physical force must be abandoned. As said the late Pope, "We must think peace." Against the long lines of thoughts of war, to think peace is a costly policy, upsetting many sacred traditions and setting us to the rewording of our prayers. Only in thinking peace after the thought of Christ will we be able to find in Him the Prince of Peace.

Religious bigotry and racial and national patriotism must receive some severe scourging. They have sat in high places in sheep's clothing. They have gotten their strength from the Antichrist rather than the Christ. Emerson felt this profoundly when he said: "We hesitate to employ a word so much abused as patriotism, whose true sense is almost the reverse of the popular sense. We have no sympathy with that boyish egotism, hoarse with cheering for one side, for one state, for one town. The right patriotism consists in the delight which springs from contributing our peculiar and legitimate advantages for the benefit of humanity." The earth is the Lord's and "He made of one every nation of men to dwell on all the face of the earth."[2] The re-

[1] Isa. xlii. 4.

[2] Acts xvii. 26.

ligion of Christ is a brotherhood that rises above all racial and national cleavages. It is the only way to civilization. The other method has brought disaster and repeats the disaster every few decades, indicating the difficulty in teaching the human heart.

But whatever winsomeness there is in human life to-day is of God. The religion of Christ must so deepen the beauty of that life that its very winsomeness will quicken in all souls the desire to be like those in the league of Christ. Some may object to His yoke fellowship. Others may declare that the best of the world came from other sources. Still others may break forth in severe hostility. These conditions must not affect one's personal attachment to Christ. The soul that clings to Him needs only to be patient and heroic even to the extent of giving human life away. Christ did that for us and He said that our experience in coming after Him would be something like His. It means all this to be a Christian. It meant death once; it may mean death again. Satan said of Job: "All that a man hath will he give for his life." [1] It was not true in that instance and it is not true now. The redemption of the world lies in the *via crucis*. Every soul's

[1] Job ii. 4.

choice of the Christ of love over the Antichrist of force means widening of the *via lucis*. In His light shall we see light.[1] The final victory is as sure as God. This world shall be taken away from the Antichrist. It shall be lifted out of sin into holiness. "They overcame him because of the blood of the Lamb, and because of the word of their testimony; and they loved not their life even unto death."[2]

[1] Psalm xxxvi. 9. [2] Rev. xii. 11.

II

THE WORLD'S HISTORY AS SEEN BY CHRIST

I AM interested in neither the term "optimism" nor the term "pessimism" as commonly interpreted. The former too frequently colours everything with good and sees only the good; likewise the latter too frequently colours everything with evil and sees only the evil. Both are extremes and consequently both exaggerate. The facts are that there is much of both good and evil in the world and conditions that now exist are both hopeful and disheartening. Sometimes good appears to be leading the world to a permanent triumph when suddenly evil takes the reins and, under the lash of a great passion, appears to be driving the world to ruin. The need of the soul is calmness and trust—calmness in looking out upon things as they are, and trust in looking up to God as He is.

It is important to remember that the world is wrong. Because it was wrong God sent His Son Jesus Christ to set it right. Because it is

yet unconquered, and therefore is still wrong, the religion of Christ is at its unfinished task. That this religion has tremendously influenced the world cannot be denied, but influence is not always conquest. Some have yielded to His yoke fellowship; others have accepted Him in part; and still others have refused allegiance to Him altogether. Between the worldly and the unworldly life there is a wide difference—wide as that between Christ and Napoleon. Christ recognized it in His day and to be fair to all concerned we must recognize it in this day. We cannot distinguish the difference as clearly as He did, but we can be somewhat alive to the characteristics of both. It is when we see things as they are that the Divine appeal is most powerful.

God does not force men to His standard, but He says: "Come now, and let us reason together; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."[1] This is the call for the insurrection of reason from the dominion of force. Jesus Christ brought it to light in His own life. The slow responses to Him are not due to the inefficiency of His religion. This religion has proved itself suffi-

[1] Isa. i. 18.

cient for all conditions of men, in all ages, and therefore it is able to conquer all in this age.

But there are two difficulties. First, the human heart is stubbornly wicked. It calls good bad and bad good. It resists and maintains hostility under every guise. Then, second, the human heart deceives itself. It frequently thinks wrong. Not perhaps that it does not wait long enough to get His thought, but having gotten it, regards the practical application of it as not functioning well in these days, and so the general spirit is sought for. This has become such an indefinite quantity as frequently to be entirely unchristian, but being done under the name of Christianity, it affords confidence and some degree of ease to conscience. This makes it the more powerful and dangerous.

Never in the history of the world has evil put up a stronger fight than in this day, especially in some instances in its wearing the outward garments of Christianity and denying its power. Historians loosely name nations Christian. But where is there a Christian nation a majority of whose citizens are personally identified with Christ and unreservedly living His principles? Or where is there a nation a majority of whose citizens are nominal Christians? It is true that these nations have in

them many Christian Churches and their ruling officials may attend them, but when the established policy of a nation denies the principles of Christ, the interrogation abruptly arises—not has the religion of Christ failed? but, rather, has it been tried? Is the nation really Christian? There is but one answer and that is in the negative. In the desire for great results, religious statistics have become notoriously unreliable. God's methods are men, not statistics.

Christ revealed the unmade history of the world when He sat on the Mount of Olives talking to His disciples. They desired to look into the future, just as we do. It was a great moment when the human race could come for answer before Him who bore the truth of heaven. On previous occasions He must have spoken freely concerning the destruction of Jerusalem, the sign of His return and the end of the world, because in this confidential manner the disciples press Him with these clear-cut interrogations regarding those events—When?—What? Christ answered them with remarkable freedom. He said:

"Take heed that no man lead you astray. For many shall come in My name, saying, I am the Christ; and shall lead many astray.

"And ye shall hear of wars and rumours of wars; see that ye be not troubled; for these things must needs come to pass; but the end is not yet. For nation shall rise against nation, and kingdom against kingdom.

"And there shall be famines and earthquakes in divers places.

"But all these things are the beginning of travail.

"Then shall they deliver you up unto tribulation, and shall kill you; and ye shall be hated of all the nations for My name's sake.

"And then shall many stumble, and shall deliver up one another, and shall hate one another.

"And many false prophets shall arise, and shall lead many astray.

"And because iniquity shall be multiplied, the love of the many shall wax cold.

"But he that endureth to the end, the same shall be saved.

"And this Gospel of the kingdom shall be preached in the whole world for a testimony unto all the nations.

"And then shall the end come." [1]

Take up history. Is not this the record of the past nineteen hundred years?

[1] Matt. xxiv. 4–14.

Many of those who have professed faith in Christ have been led astray. Some have denied Him outright and openly gone back to the world because the way of the Cross was too difficult. Others have acknowledged Him with apparent loyalty, but to them Christ has been only a name, a form, a symbol. The principles of the religion of Christ have been as unknown to them as a foreign language to one who speaks only one tongue, so that it may appropriately be said that under a symbolizing interpretation of the religion of Christ many have been led astray. Shall we not try to check those going astray?

There have been and are wars and rumours of wars. Physical fighting becomes our animal nature, as it becomes in all animals. Nations have and are rising up against each other. Likewise kings and their kingdoms. There is no cure for this other than the religion of Christ. Fighting has always been the policy of the world, whether you read the history of ancient or modern nations. Shall we not try to make nations stop going to war?

There have been and are famines. Aside from the fact that more than a million people in India have never known what it is to have a full meal, and the same may be said of thou-

sands in other countries, occasionally a great famine sweeps over a nation. Earthquakes with their fearful destruction have been recorded in the history of every century. Shall we not aid famine sufferers and be friends to those in earthquake calamities?

The surprise is that these things mark "the beginning of travail," as said Christ. We had supposed otherwise. This is only a hint at the enormous struggle between good and evil. As good conquers, it must be remembered that evil —the unconquered evil—will redouble its efforts. Every reserve will be brought to battle against good. There can be no cessation of hostilities until evil has been absolutely beaten —the evil that is in us.

There have been and are national persecutions of Christians even to the extent of murder, so that there reaches across the centuries a long list of Christian martyrs, as Christ said it would be. There are now nations that hate the very name Christian and a still larger group of nations that, while formally adopting Christianity as their religion, deny in their practices the principles of Christ. I do not mean by that that they believe the fundamental principles of Christ and then through weakness fall into sin, but they deny the fundamental

principles of Christ in their hearts and consequently it cannot be expected that they will give themselves to practicing these principles. The believing of a great principle and failing to always live up to it is very different from believing a wrong principle and always living by it.

War is fundamentally wrong. The most hopeful condition of Europe to-day is that no one of the warring nations is willing to take the responsibility of this war, but each is apologizing for its part and seeking to throw the blame on another. If wars were right, all would be clamouring for the credit of the war. Instead, all are ashamed of it. Nevertheless, in the face of this shame the nations of the world have been increasing their armaments year after year in preparation for war, indicating the difficulty in getting away from barbarism. However loudly such a nation affirms its faith in Christ, the increase of armaments denies the fundamental principles of Christ. It practically affirms the superiority of physical over moral forces and that evil must be overcome by evil, instead of overcoming evil with good, as taught by Christ and His apostles.[1]

The Church has stumbled. Such is the

[1] Rom. xii. 21.

meaning of the remarks of Christ when He said: "And then shall many stumble, and shall deliver up one another, and shall hate one another." This is the saddest history in the world. It refers to those who attempted to follow Christ—the stumbling of the upright. That single sentence tells the disastrous story of the Church, adopting worldly methods and dividing into warring communions and, out of sectarian bigotry, hating one another. Aside from the relations between many Christians, it cannot yet be said that the Greek, the Roman and the Protestant Christians love each other! There is a growing confidence, especially among Protestant communions, and in some instances among the three great branches of Christendom, but love has not yet been rightly coined in Christian usage in this day. The word hate applied well in past centuries to the relations between Christians of different creeds and in some instances applies now. A remnant of it may be seen to-day when one reads some of those by-products of denominationalism—the average denominational journal, especially in America. An Englishman once said to me in Leicester, "When I read some of your American denominational journals I cannot help but feel that the writers carry pistols and

knives in their pockets to assault their brothers." It is encouraging, however, to know that these unlovely expressions are the remnants of an age out of which we are passing. Shall we not seek to be apostles of reconciliation among Christians?

Certainly Jesus saw clearly when He said: "And many false prophets shall arise, and lead many astray." Not only has there been much false teaching in pulpits and schools, but those preachers and professors who have taught the right of physical force and that the only safety is in great military defenses, belong among the false prophets. It may be said of them as Jeremiah said to Hananiah: "Thou makest this people to trust in a lie."[1]

Through the centuries iniquity has multiplied. There has been no time that the human heart has not wept in its own sorrow. While thousands in one quarter are comfortable and happy, other thousands are contending with poverty, disease, social injustice and the devastation of war. Great as have been some of the wars in history, here in the twentieth century is the greatest of all wars. If one has not read the Scriptures closely he may be so shocked as to lose faith, for the common idea

[1] Jer. xxviii. 15.

with many has been that there could be no more great wars. Some had calculated the conquest of good to be far beyond the fact. It must not be overlooked that the Har-Mageddon is yet to be fought. The European war, however, is an instance of multiplied iniquity. It is not only an instance of the largest army that has ever met in battle, but the methods of warfare have been the most cruel. They have fought on land and sea, beneath the sea and in the air, with the fierceness of uncaged tigers. Man has always been so and he always will be so until he walks in yoke fellowship with Jesus Christ. Because of these things the love of many has waxed cold, so that the Church is not doing half of what might be done. Such is the revelation of the twenty-fourth chapter of Matthew.

It is a dark picture, but no darker than the world really is, unless you are selfishly living in ease and comfort away from the heartaches of the suffering world. If you have read history aright and now stand in the midst of the facts that send their aching throbs up to your heart, it will not be difficult to see that the fulfillment has been true to the prophecy.

Dark as it may be, two rays of fadeless light

shine upon this picture. They are so bright that they penetrate all clouds and gild the borders of the darkest and the largest cloud with golden hope. These are, first, that there shall be faithful friends of Christ to the end. He does not expressly say that there will be enduring friendships with Him, but He says more. He pronounces a blessing upon those who endure to the end. There must be victories if there would be blessings. He looked through the centuries and saw His yoke fellows bearing witness to His truth. Then the second ray of light is the world-wide proclamation of the Gospel. There have been and are hindrances to the Gospel messengers, but still messengers will go, for the love of Christ constrains them. Dark as the world is, stubborn as the human heart may be, God must reach every quarter of the earth through the channels of men. These are the two greatest chapters in history—human beings living after the model of Christ and the witness bearing of the truth of Christ to all nations. Here lies the power. It means the life of God surging through the broken lives of men, "till we all attain unto the unity of the faith, and of the knowledge of the Son of God unto a full-grown man, unto the measure of the stature of the fullness of

Christ."[1] It means the healing of all cleavages, making a world brotherhood of men.

The end lies still in the undated future. The immediate concern with us is now. See the words and phrases that fell from the lips of Christ of what conditions would crowd this age: "lead many astray," "wars," "famines," "earthquakes," "travail," "tribulation," "kill you," "hated," "stumble," "hate one another," "false prophets," "iniquity shall be multiplied" and "the love of many shall wax cold." It is an awful catalogue. No one who reads history can say that it is not true. To live to-day calls one to witness these facts. Our task is neither to minimize nor magnify them, but to frankly face them and in the fear of God to set ourselves to remove them. Because of these conditions Christ said: "Take heed that no man lead you astray."

False prophets led Judah astray in teaching "vanity" and speaking "a vision of their own heart and not out of the mouth of Jehovah." They said: "Ye shall have peace; and unto every one that walketh in the stubbornness of his own heart they say, No evil shall come upon you."[2] This is the policy of ruin. Christ warned His disciples lest they adopt the world's

[1] Eph. iv. 13. [2] Jer. xxiii. 17.

thought and come to discouragement and unfaith, as Judah did, and fell under the captivity of Nebuchadnezzar. Christ gave the facts—revolting as they may be, but the facts. Then under a passionate warning He calls for heroic service. Mankind is being redeemed by slow processes. Great pains throb through the universe. Out of the deepest experiences faith must keep fellowship with Christ, to whom belong the way and the truth and the life.

III

HAS THE RELIGION OF CHRIST BEEN TRIED?

COMING out of the war zone of Europe, no statement so rings in my ears as that of the restless and erratic Lessing, who once said: "Christianity has been tried for eighteen centuries, while the religion of Christ is yet to be tried." Whether one dissents from this statement or not, one thing is true, and that is that out of present day conditions serious questions are being asked regarding both Christ and Christianity. These questions call for the frankest answers in order to strengthen the faith of some and save the faith of others.

With Lessing, belief in dogmatic Christianity and practicing the religion of Christ are two very different things and upon these there need be no dissent. What indeed is the religion of Christ? It is said in the Gospel of John: "As many as received Him, to them gave He the right to become children of God."[1] The re-

[1] John i. 12.

ceiving of Him has in it nothing less than implicit obedience to Him, everything that He taught, including those high ideals in the Sermon on the Mount, which are the chiefest among His commandments. The right to godly childhood likewise has in it nothing less than implanting the Divine life in men, by which this obedience is ripened into the perfect life. The first is not merely recognizing His historicity. It is a definite surrender to His personality and doing what He commanded. Likewise the second is not merely a privilege, or a claim by a natural or inherent right. Instead it is a special gift of God. Then the religion of Christ is the life of God in us, working to the highest development of humanity. The fruit of that life according to the Apostle is "love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, self-control." To give oneself to the development of these virtues forbids practicing war, strife and every other evil that has blighted the human race, with the wholesale murder of each other and such divisions in the Church as to make it impossible for all Christians to coöperate for the good of mankind and the glory of God. Whatever the word "Christian" may have once meant, it now does not necessarily mean coöperation, for

the three great divisions of Christendom, not to speak of the many divisions of Protestantism, speak louder than all etymological definitions. These conditions can be satisfactory neither to God nor man. One must either follow Napoleon with his instruments of physical force, or Christ, who denied the right of such instruments and the practice of that policy in His kingdom.

When Christ said: "Come unto Me," [1] what did He offer? It was partnership in a religion for the practice of love, humility and self-denial —terms that are absolutely opposed to war, strife and schism. "Take My yoke upon you" was the call to freedom—a call to be a yoke fellow with Himself and not with the Antichrist, for the term "My yoke" implies there is the yoke of another. This call is the invitation to break with the other and join with Him. Christ "rises superior to all about Him, not because He imposes His will upon them, but because He does not impose His will at all, because He has apparently no will of His own, except to do what His mission requires." [2] As the Father has sent Him, He craves for others to share both His mission and His joy. It is a

[1] Matt. xi. 28.

[2] Willam Temple in "The Faith and Modern Thought."

call for men to stand with Him for the liberation of an enslaved world and the inauguration of a redemption that will be satisfied with nothing less than men giving themselves to the practice of love, humility and self-denial, in order to produce the fruit that is as truly the result of that life as tulip blossoms are the result of tulip bulbs.

It marked the inroad of the heavenly upon the worldly. Love forgives and gives itself. It refuses to keep on its calendar personal injuries, racial dislikes or unfriendly motives. It is clean in heart. But love is no weakling. It is the strength of God. It is bold to rebuke sin, irrespective of consequences, be it sin in oneself or in another, but bolder to practice long-suffering and forgiveness in the face of provocations and wrongs, which calls for a nobler heroism than to face the cannon and bayonet of war. Humility is its sister virtue, which is the creator of democracy. It goes to the level of the lowest and calls all men brothers. It knows no social cleavage. It assaults in itself all arrogance and self-assertion and makes human life strong in Christ. Self-denial is the disciplinarian. It compels to do what is good and forbids to do what is evil. It demands the measurement of men by the stand-

ard of Christ and staggers not in its demands. It accepts no apologies from self, but in order to produce the fruit it relentlessly chastises until the spirit masters the flesh. This is only what the moulder does in the foundry and the farmer does in the field. Shall less be done to make men like God?

Not only has the policy of the nations in maintaining great armaments as guarantees of peace collapsed into disastrous failure, but the policy of the divided Church has fallen into an equally disastrous collapse. The Church was designed to be the one peace society of the world. After all these years of what should have been accumulated moral force the Church should be the one strong and confident voice against war. Had it even attempted to live up to the principles of its charter, the European war would have been impossible; whereas it appears to have no voice on the subject of peace at all, save here and there in individual utterances. If instead of this war the issue had been the denial of the infallibility of the Pope, or the creating of bishops for congregational communions, or the abolition of bishops in episcopal communions—elements that have some value, but no one of which has anything to do with the religion of Christ—there is not

a communion involved but would have been shaken from centre to circumference. Our petty denominational peculiarities have appeared very big in our own eyes and our defenses of them have been very jealously guarded. But what of the religion of Christ, which alone is the essential element of the world's hope? The fact is that organized Christianity has collapsed—collapsed before the European war started and this war, with no voice from the Church protesting against it, reveals a condition in the Church that indicates impotency in the hour of a great trial. Both the nations and the Churches have followed policies that have led them to disaster—one with its vast armaments and the other with its numerous divisions. To the first Christ said: "Put up again thy sword into its place; for all they that take the sword shall perish with the sword."[1] To the latter Christ said: "Every kingdom divided against itself is brought to desolation; and a house divided against a house falleth."[2]

If I read church history I find what Christ made primary the Church has made secondary, and what Christ made secondary the Church has made primary. However important the

[1] Matt. xxvi. 52, 53. [2] Luke xi. 17.

records of councils and great assemblies may appear, that which is most striking is the absence of love, humility and self-denial. Take the council of Nicæa of the fourth century. It closes with Athanasius exiling Arius to Illyria, and then the tide turns and the Arians are banishing Athanasius to Treves. The council appears to have been dealing with the person of Christ, as to whether He is the equal or the subordinate of the Father! Would that it had dealt with His ownership of men. But it marked the beginning of the first great civil war of Christianity. Other controversies preceded it, but this was the greatest and bitterest.

From that time to this Christians have quarrelled with, excommunicated, exiled, burned and murdered each other until here is the Church of Christ divided into several hundred camps, some of them so bitter even to this day that there is not the slightest manifestation of recognition among them, while both claim membership in the same Divine household, leaving the lines as hard and fast as those political lines that now divide Germany and France. In other quarters, there are strong indications of reconciliation, and some have already been reconciled, but Christian reconciliation is recog-

nized as one of the most delicate problems of modern times! I am not finding fault with the Church, but I am unhesitatingly finding fault with the belligerent policy to which the Church has become a slave, as nations have become slaves to the policy of militarism.

Here are the Augustinian theology, the Pelagian controversy, the Roman Primacy, Calvinism, Arminianism, the Act of Uniformity in England, the Falk Law in Germany, the Historic Episcopate and two dozen others. With these go bitter controversies, intrigues and anathemas—all said to be done in the name of Christ. Is this really the history of that Church founded in the love and the power of Christ? Some of the theories in these controversies I accept. Others deny them. However, acceptance or denial are mere incidents and consequently immaterial, for no one of them is any more than a theory. But are any of these the expression of the religion of Christ? In fact has any one of these anything vitally to do with that religion? Since there are millions of scholarly and devout Christians scattered over the earth in various communions who deny the value of any one of these to the religion of Christ, it is not difficult to conclude that the claims of all are impaired and there-

fore no one of them is necessary for the practicing of that religion.

The Protestant presents his conception of religion, denying the Roman Primacy, and there are millions who acknowledge his Christianity. The Arminian denies the value of Calvinism, as the Calvinist denies the value of Arminianism; and millions of Christians are the endorsers of both, and likewise the deniers of one or the other. So of the Act of Uniformity and the Historic Episcopate, as well as the Falk Law in Germany. The fact that there are millions of Christians who deny one or the other of these theories does raise the question as to the relation of these controversies to the religion of Christ. All these, whether they be Protestant or Roman Catholic; Calvinist or Arminian; Churchmen or Free-Churchmen, will acknowledge that there is no dissent on the part of any as to the practice of love, humility and self-denial. Consequently has not the Church given the burden of its support to the secondary things at the expense of those things that Christ named as primary?

I am looking for the cure of the world's sin —my own sin—and the only physician that has that cure is Christ. He said: "I am the way,

and the truth, and the life: no one cometh unto the Father, but by Me."[1] The Church is divided. I am a member of one of these divisions, as every other Christian has to be. I am keenly ashamed that it is so. I am not interested in perpetuating the peculiarities of the communion of which I am a member, nor am I interested in the peculiarities of any other communion, but I am interested above all else in those great common and catholic principles that underlie all that Christ did and taught. Consequently I am bound to all those whose first interest is with Jesus Christ, our Lord and Saviour, irrespective of their denominational affiliation. Conquest must come through loyalty to Him, and those who attempt to follow Him are under the most sacred obligation, by virtue of their membership in His school, to learn to practice His religion as expressed in Christian ethics. It sends up its sweet blossom of love, peace, justice, humility and mercy in the midst of biting cold, but bloom it must. It is the essential, and out of the question whether the religion of Christ has been tried, the answer is found in that long line of pilgrims stretching through the centuries, whose practices have conformed to Christian ethics rather

[1] John xiv. 6.

than to the schism and hostility of organized Christianity. Only the life hid in the humble heart of Christ can answer with satisfaction the world's hard questions.

That men should quarrel and act unbrotherly, even to the extent of banishment and other barbarous practices, is not so astonishing because from time to time such has been the record of men, but the astonishment is that in the study of the severe controversies, combats and other barbarisms, it has been invariably declared that these things were necessary for the establishment of the faith, from which I dissent. They established certain dogmas, but they contributed nothing towards the establishing of love, humility and self-denial. They rent the Church in twain and set brothers fighting brothers. The marvel is that it should be claimed that these dark records add glory to the Church. They are the blind alleys of her shame. The martyrdom of the first centuries added glory, when believers, because of their practicing of love, humility and self-denial, had to pay for it with their lives. But for the Church to maintain civil war through the centuries, anathematizing each other and murdering and plundering each other's camps over their theories of religion, is a scandal for

which no man in these days should be able to rise and claim that this evil was right.

It is the same argument that the military parties of Europe have made and are making to-day in their hundreds of volumes that are published annually. It is likewise the argument of the military party in America. They do not hesitate to say that the way to make a nation strong and vigorous is to prepare for war and to wage war from time to time. Consequently we now have the great European war with all its horrors. The Pueblo Indians, headed by Chief White-Man-Runs, called on Mayor John P. Mitchel of New York, asking that the following message be sent to the warring nations: "We look with shame and horror upon our acts and deeds years ago, but we were savages then. It may be a waste of words and our desire may be drowned before it reaches its destination, but we want to make our thoughts known and we sincerely hope that you will use your official position to transmit for us this plea for peace." Many deplore the military policy of Europe. Yet one does not have far to go to see that this military policy which has now broken out in Europe in such madness has its roots deep down in the Church. Consequently neither Roman Catholic, Prot-

estant nor Greek Church is able to exercise any influence to halt the world's carnage. Not that the Church has directly produced this war, but in discarding the unworldly policy of love, humility and self-denial, as expressed by Christ, for the worldly policy of controversial bitterness, intrigue and force, as expressed by Napoleon, it has given tremendous strength to the common worldly position as manifested in present day politics and economics, leaving its great influences impotent in behalf of that religion that came down from heaven.

Though not all who see in the religion of Christ His yoke fellowship live up to the perfect standard, yet it was the ideal with Christ when He was on earth, and it is His ideal still. It must likewise necessarily be the standard of those who enter into this league. This lowered and worldly standard is the scandal. This war is the indirect product of sectarian bitterness and religious controversy, which in politics is called militarism. The whole policy is foreign to Christian ethics. Infallibility is not alone in Rome. Its poison is throughout the Church. What has appeared sometimes to be religion must be classed under appearance only, and belligerent controversy in religion that has blighted the soul like frost on summer plants

must share this guilt with the wicked militarism that is mowing down to-day the best blood of Europe. Whether it be the anathemas of the Middle Ages, or the hard and fast divisions of the present day Church, it is but another phase of militarism, which has produced a civilization so materialistic that it has almost strangled that religion that attempts to set forth the life of Christ among men. He alone is the way and His path leads to the Throne of unlimited vision and unending service. The supreme question to us is: Has His religion been tried by us?

IV

OUR HOPE

PERHAPS never in the history of the world has a civilization been so shocked as is the present day civilization in consequence of the European war. It was the prevailing opinion that conditions were different from what they really were, especially to those who idolize Progress. The editor of a London daily paper said to me: "You Americans do not understand. When you come to Europe you are innocents abroad." This may not only be true of Americans, but others as well, for to see things as they are is no easy task. In spite of the world-wide influence of religion, education and commerce—all designed to uplift men—the future historian will write that the worst war of all time began in 1914 between the Christian nations of Europe! Europe with her incomparable armaments, Europe with a commerce that covers all nations, Europe with a scholarship whose brilliancy quite equals the best of the ancient world, Europe where Chris-

tianity has existed for the longest period and flourished most—Europe is the bewilderment of the present day student of affairs. False theories had furnished ground for false opinions and false hopes. But in these days some facts have been uncovered, indicating that our hope for making this world better must rest upon something more than what has yet been tried.

It has been argued with learning and skill that great armaments guaranteed international peace. A continental war was unthinkable—not because Christ had conquered the European nations—but because it was almost universally believed that great armaments were peace guarantees. So the nations of the world have been burdened with the heaviest tax rate in history in order to maintain these armaments. They have not hesitated to assume vast obligations for themselves and succeeding generations to make sure of international "peace by preponderance." In the eyes of many, to think otherwise was to be classed among the impracticable and to be put under the ban of ridicule; whereas with stupendous force it has been made clear that instead of great armaments being the guarantees of international peace, they encourage war and make its possibility certain. So that the surest way to warfare

is to begin preparing for it—a fact now too self-evident to be argued *pro* or *con*.

To many this civilization carried in its proud bosom the hope of the world. But its superficial glory has passed away. No civilization ever fell from such lofty heights, nor was a civilization's downfall so pathetic. We have been hearing from philosophers, preachers, editors, lecturers and poets that

> "God's in His heaven —
> All's right with the world,"

until it was actually believed. With this naturally follows the belief that evil is getting better; whereas evil cannot get better, and this war is sufficient to prove it, not to mention instances of social injustice and other great universal crimes. It belongs to good to get better. To get better is as natural to good as the fruit is to the flower, but it is not so with evil. Evil can be suppressed; it can be beaten; it can be driven out; but the way of evil is worse. Under the deceptive veneer of this civilization we see what the Apostle Paul affirmed: "Evil men and impostors shall wax worse and worse, deceiving and being deceived."[1] On this passage of Scripture there

[1] 2 Tim. iii. 13.

need be no comment other than the facts of the European war. So that we must look elsewhere for a force that will uplift the world, other than the present day civilization, ladened with its idolized materialism.

Education too has come in the lime-light as perhaps never before in its history. It appears that much of European scholarship is intellectual development—just that and nothing more—and the same may be said of America; whereas the intellect, the heart and the will must be equally developed if we would call men educated, or have them to attain to complete living. It cannot be questioned that European scholarship has long led the world in philosophy and science. We Americans have bowed at their shrines. But this scholarship has sold its birthright for the pottage of human brutality. It has not only not raised its protest, but appears to be lending its sympathy to this war, whose barbarism has shocked the whole world. No European university can ever mean the same again, especially those in Germany, because of Germany's exalted position in the educational world. If education does not help to master evil in us, wherein has it the right to teach?

Nothing is of worth in this world that does

not help men to grow towards God. The credentials of educators are found in the fruit of those whom they instruct. Whether this war changes the boundary lines of European nations or not, it has already changed the meaning of such words as "scholarship" and "culture," so that it is appropriate henceforth to place an interrogation point after these words, for there still is a scholarship and a culture that rings true and there is another that rings untrue. But what kind of scholarship and culture can it be that is associated with the barbarism of war? The combining of these phrases in a single sentence causes a shudder because of their incongruity. Only that scholarship and culture that help men to be better by leading them into yoke fellowship with Christ in the practice of Christian ethics have worth. Any other is a failure—more pathetic than the failure of great armaments to maintain peace. Education must find the principles of adjusting itself to the spiritual necessities of the times.

Christianity also has deserted its post. This may not be pleasant to acknowledge, but I am not talking about the things that are pleasant, but the things that are facts. In Christianity's exchanging the commission that Christ gave

for that of the nationalist, it has failed to see that the maintaining of the standards of truth and justice as given in the religion of Christ is far more important than maintaining the doctrine of the Divine election of an individual nation to certain rights, or maintaining national boundary lines. In shifting its base it has lost its power. So that the European nations have plunged into murdering each other irrespective as to whether Mohammed, Christ, or Buddha claim their ownership.

Said a Socialist one night to us in Paris: "Here is this horrid war. But where is your Christianity? Is this what Jesus Christ taught —for brothers to shoot down brothers?" No, Jesus Christ never taught any such thing. Instead, He did establish the unworldly policy of loving one's enemies, even in the face of persecution and death, both by His words and by His own life's hardships and crucifixion. This is the real test of Christianity. Every other test is fictitious and superficial. To love one's enemies stands loftiest in the sacred teachings of the world, calling for every bit of heroism in us. And it is the way—the only way—to overcome evil and attain to an abiding peace and an immortal victory. The failure of Western civilization was that the ethics of Christ

had not been tried, leaving the policy of the Church worldly, sectarian and feeble.

Whatever we may have thought regarding armaments, civilization, education, or Christianity, neither of these nor all of these combined have been able to give what they claim. This is a world of results and, as fascinating as theories may be, the results of these theories in making conditions better or worse are the fact that gives interest to all observation. More than that, after the French Revolution infidelity spread over Europe and the world with untold devastation. There was some ground, though, for the French Revolution. There the oppressors and the oppressed came in severe conflict with the Church on the side of the oppressors. But it is not so in this war. As said Prince Frederick William: "This is the most stupid, senseless and unnecessary war of modern times." Only the nations wanted to fight and the Churches are lined up on all sides. But what will follow this war? Since Christian ethics has had such a small part, if any at all, in it, the question has been asked whether it will be of sufficient consequence to henceforth oppose Christianity with the serious thought of rabid infidelity, or rather will it be treated with that compassionate smile that characterized the

days of Lucian? I hope that neither may be true. Yet the paths appear to be extending in the direction of one or the other, if not both.

We are repeating neither the days when the brilliant philosophies of Celsus and Porphyry sought to overthrow Christianity, nor when French infidelity left its scourge on the world. Many of these philosophers and the collapsed Western civilization now speak for the Church, unfortunate as that may be. French infidelity too has served its day. Antagonism must appear under another form. Henceforth, will not Buddha, Confucius and Mohammed have some ground to claim equality with Christ? Missionaries have gone to the non-Christian nations, but the pathos is where shall missionaries come from to Christianize Western civilization? What explanation can Christians make to the non-Christian nations in defense of this war? Whether these questions be pertinent or not, there are new conditions appearing and the exigency of these days demands new emphasis, for the programme of God is for the world-wide witnessing of Christ.

The Church has a great task to get away from her worldly policy—a policy which has failed, as all worldly policies must. It was the temptation that Jesus encountered in His wil-

derness struggle: "All these things will I give Thee, if Thou wilt fall down and worship me."[1] As much as to say, If you will adopt my policy of physical force. Where Christ triumphed His Church failed. Taking up the policy of materialism, her great numbers and her splendid prestige have been her pride and shame. Fragments of these may be found in our humblest Churches, both as to separate communions and local congregations. Our ignoration of the fundamentals in the religion of Christ has kept the Church unspiritual, weak and impotent. To live by the policy of heaven, which is practicing the ethics of Christ, and to grow into a united force, is a task that presses upon the Church as never before. To even hint at these high ideals in this day seems like an idle dream, but these are the promises of God and this will be done. It must be sadly acknowledged that the road to this triumph cannot be found through present day organized Christianity. Another attempt may be made on the basis of our common humanity, where law and truth may lend great help. But the one sure hope in our bewilderment is the return of our Lord. He promised to come back in order to lead His forces into the fulfillment of

[1] Matt. iv. 9.

the Divine programme. This is what the Apostle termed "the blessed hope."[1] We never needed the revival of this hope so much as now.

I recognize that many Christians are divided on the promise of our Lord's return, some affirming first that the promises were due to the Messianic hope of the times and not to any Divine knowledge on that subject on the part of Christ; and, second, that the promises of the Lord's return appear to have been misunderstood by Christ and His apostles as referring to those immediate times and not to a period that lies in the distant future. I dissent from both of these positions.

Regarding the first, could the contemporaneous and early literature of Judaism so influence Jesus as to lead Him to conform His thought to its Messianic hope, when that hope was merely local and ethnic? Why should He have dissented so severely from some pharisaic traditions which were not true and which finally led to His crucifixion, and then conform His programme and promises to the pharisaic tradition of the Messianic hope that is not true? If He knew better and made from time to time promises on a false hope, it is not only the only

[1] Titus ii. 13.

such case in His testimony, but He would be insincere; or, if He did not know, and dared to make an oft repeated promise about that which He did not know, it likewise raises at once a question of His morals and not only His capacity as a teacher, but His claim as the Christ. Take the testimony of the Apostle Paul. If he misunderstood the promise of the return of our Lord, about which he wrote so frequently, what evidence have we that he understood other themes about which he wrote less? We have seen that the predictions of Christ regarding the last nineteen hundred years have come true; why should not the promise of His return, which He repeated more frequently than any other single promise, also come true?

Regarding the second, Christ did not say when He would return, affirming that "of that day and hour knoweth no one, not even the angels in heaven, neither the Son, but the Father only."[1] Instead of Christ leaving the impression that it would be in the lifetime of the apostles, in the twenty-fourth chapter of Matthew He gives the long period of hardship to His followers, as expressed in wars, famines and persecutions, and preaching the Gospel as a testimony unto all the nations. It was not

[1] Matt. xxiv. 36.

only centuries long, but a world-wide programme. This must be done and our negligence in this delays His return.

Instead of the Apostle Paul believing that Christ was to come in his lifetime he affirmed just the opposite. He wrote a letter to the Church at Thessalonica emphasizing the blessedness of the Lord's return. They misunderstood him, thinking that Christ was to return immediately. Their misunderstanding is the occasion of Paul's second letter to the Thessalonians, in which he says: "Now we beseech you, brethren, touching the coming of our Lord Jesus Christ, and our gathering together unto Him; to the end that ye be not quickly shaken from your mind, nor yet be troubled, either by spirit, or by word, or by epistle as from us, as that the day of the Lord is just at hand; let no man beguile you in any wise; for it will not be, except the falling away come first, and the man of sin be revealed, the son of perdition. . . . Remember ye not that, when I was yet with you, I told you these things? . . . The mystery of lawlessness doth already work; only there is one that restraineth now, until he be taken out of the way. And then shall be revealed the lawless one, whom the Lord Jesus shall slay with the

breath of His mouth, and bring to nought by the manifestation of His coming." [1]

Such is the message of the Scriptures. If the return of our Lord was regarded as "the blessed hope" to those who were further away from the event than we are, it must be, to say the least, of equal blessing now to us who believe. The attitude of expectancy is most salutary upon the soul—so salutary that the return of our Lord was the chief motive for preparedness enjoined by both Christ and His apostles. It is mentioned at length in the four Gospels and the book of Acts opens with it. There is not an epistle that Paul wrote, save to Philemon, but that he either directly or indirectly mentions this promise. It is also mentioned in all the other epistles and the Apocalypse is full of it, not to speak of many references to it in the Old Testament. This hope keeps alive as nothing else the passion of righting oneself by the Divine standard. The Apostle John said: "Every one that hath this hope set on Him purifieth himself, even as He is pure." [2] In His first coming it was at the "fullness of the time;" [3] in His second coming it will be at the "fullness of the Gentiles," [4] whenever that will

[1] 2 Thess. ii. 1–11.
[2] 1 John iii. 3.
[3] Gal. iv. 4.
[4] Rom. xi. 25.

be. These are the dates in the Divine calendar.

Somewhere yonder in time swords shall be beaten into plowshares and spears into pruning hooks, for "nation shall not lift up sword against nation, neither shall they learn war any more,"[1] and "the earth shall be full of the knowledge of Jehovah, as the waters cover the sea."[2] The same prophet that told us of the crucifixion on Golgotha has told us of this. One is in the past—the crucifixion—and the other is in the future—universal peace. Standing between them, the only possibility of attaining to the second is by the personal leadership of the crucified One. I have not space here to discuss the details of this programme. That belongs to another volume. I am here concerned only with the hope that it gives. Other things have failed. Both the Scriptural promises of His return and the satisfaction that it gives to my own heart are the best evidences to me that the promise is true.

He now dwells through the Holy Spirit in the hearts of those who have surrendered to Him. Out of these experiences we have touched the rim of love and peace and joy. But with His Divine life in us and all our weaknesses

[1] Isa. ii. 4. [2] Isa. xi. 9.

augmented by His own personality through His second advent, our advance will be marked beyond what we have dreamed. The soul's impatience for the fullness of God is the human testimony that the great depths in us shall be so filled with God that we shall show our kinship to Him, as Christ when on earth showed His with the Father. However dark other days may be, the light of Christ in the souls of men shall take us through all darkness. His religion shall express itself through human flesh in love, humility and self-denial, as shall make the soul so gracious that angels shall bring their crowns to those who, having come up out of tribulation by overcoming evil, have been made fit to sit in the Throne with Him who will show "who is the blessed and only Potentate, the King of kings and Lord of lords." [1] "Rejoice in the Lord always: again I will say, Rejoice. Let your forbearance be known unto all men. The Lord is at hand." [2] "Watch therefore, for ye know not the day nor the hour." [3]

[1] 1 Tim. vi. 15. [2] Phil. iv. 4, 5. [3] Matt. xxv. 13.

V

THE WAY TO DISARMAMENT

THE carrying of a gun is the denial of confidence. I think if I were to carry a gun with the intention of killing a man, either some one in particular or any one who chanced to bother me, I would feel that the scourge of leprosy was upon me. I can see why men should carry guns for tigers and other wild and dangerous animals. If I lived in the heart of Africa among the most uncivilized tribes there might be some such necessity, but even that condition has two sides and I am inclined to believe that even there it is unnecessary except for wild animals. However, this is the year 1914 of the Christian era and most of the nations of the world have been reached with a civilization, defective as it is, nevertheless a civilization that has in it morality, education, commerce, confidence and good will, with Churches, colleges, railways and steamship lines girdling the globe. Under these conditions, a nation that persists in increasing its armaments or that refuses to reduce its armaments, other

than for patrol purposes, should be shunned as we shun men with deadly plagues.

The presence of great armaments is an assault upon international confidence and good will. It is as idle to talk of friendship between nations while they are armed to their financial limit, ready to fire upon each other on the slightest provocation, as it would be for two men to talk of friendship between themselves while they are carrying guns to shoot each other on the mere hint of some old dislike. It would be impossible for me to believe that a man, who had been carrying a gun for me, wanted to be friendly unless I knew that he had removed his gun. The removal of his gun would be an act of sincerity of far more importance than an agreement bearing an hundred signatures. Individuals and nations are alike, only in the nation the quantity is larger, but the quality is the same.

I am not dealing with the wars of the past except as matters of history and seeing in them instances of futile efforts to solve things. But it is of the present that I am speaking. Once the human race was wild and uncultured without any of the accomplishments of civilization. Then their courts of justice were of the crudest character, and men frequently took the law in

their own hands. Occasionally this is done now, but it is done in the face of tremendous protests. All this indicates progress for the nations. Has the time not come for the use of an international court where differences of every character can be adjusted between nations? Ought not the time to be now that, when a nation refuses to go into the international court with its grievance, it should be judged an outlaw, just as an individual, who is a law unto himself, is regarded as an outlaw? In the present war, and in all other wars, for that matter, each nation is a law unto itself, hiding its unlawful transactions under that wonderfully supple term "self-preservation." It required long years of patience and education to bring the nations up to the necessity of national courts of justice. It will likewise take patience and education to bring the nations to the necessity of taking all their grievances to international courts of justice. This is no experiment, however. The World Supreme Court at the Hague has been in operation for fifteen years, forty-four nations having attended it. "Arbitration tribunals have already pronounced righteous judgment in no less than six hundred and twenty-seven cases, and not one has been challenged. Four of the nations now

engaged in war have resorted to arbitration before the Hague Tribunal for settlement of their disputes: France six times, Britain five, Germany three, Russia two, and the United States three times. One of these disputes involved no less than twelve, another six nations, and the verdicts of the Tribunal were accepted without demur! When such peaceful settlement of international disputes is already within reach, why should not the nations named, inviting others to coöperate, agree that future differences shall be settled peacefully as these were? They could go a step further, if necessary, and resolve that nations refusing to accept such peaceful settlement shall resort to war at their peril, since Arbitration had become the guardian angel of World Peace!"[1] There is in this forward step wisdom, economy, justice, morality and Christian civilization. It would not only mean the saving of human life, war debts, destruction of property and, worst of all, the rancour of war, but would help to pave the way to peace, justice, friendship and prosperity. The day we reached Paris, Jaurès was shot. The last words of his famous address in a great meeting in one of the theatres were: "There is no excuse for war. It is a crime—a

[1] Andrew Carnegie in "The Christian Work."

monstrous folly." The time is here and now when the words of this brave Socialist editor should find such an echo in our hearts that we will see that wars in these enlightened days are fools' errands.

I recognize scores of objections against immediate disarmament. But I am not asking for a revolution. Let disarmament be international and gradual until it has been reduced to an international patrol service, as a city under military rule at the proper time reduces its military force to the necessary police force. I am pleading for a civilization for the coming generations that shall be superior to the present civilization, without the crime and curse of war. The place of militarism in these times must be changed—changed as you change the place of a thief from freedom to a prison cell. Our teaching is wrong. To read many histories one would be led to think that the only things worth recording were men murdering each other in battle, whereas the real elements that have made the nation, such as commerce, literature, science, art and religion, are assigned secondary places. Our monuments of men with swords to plunge into their brothers are no credit to a nation. Give men monuments, but dress them in civilian clothes and show that their best was

in peaceful pursuits. Our whole school system must be so reconstructed that boys will grow as sick of the savagery of war as of a pestilence or a drunken debauchery. Establish educational, economic and peace portfolios in the cabinet of nations as there are now portfolios of war and the navy. Have we learned nothing from the history of the Hebrews in their depending upon armaments for their safety instead of depending upon Jehovah, their only defense, as recorded in the Old Testament? Has not God a place here? And are not men willing to try Him as they have tried other plans? There will have to be many steps taken before the nations will be prepared for international confidence, but it is high time that the nations were facing the facts. They have seriously taken to heart the task of fighting each other. Why not now with the same seriousness take up the task of establishing confidence and good will?

To that end, first, we must face the real stupidity of war, studying it from every point of view. I am fully aware that most teachers of history and biology are committed to war as the necessary way to growth, but both the historian and the biologist are working from a basis that does not take into consideration that

peace is fundamentally better than war, as love is fundamentally better than hate. If a question arises relative to the location of my house, whether it is on my lot or whether it extends six inches on my neighbour's, there are two ways of settling it. One is to have a fist fight, or with knives and pistols, as nations do. If in the encounter I beat my neighbour, he might stop saying that my house was six inches on his lot, but there would be no good feeling between him and me thereafter, and the question would be still unsettled. If, however, he beat me, he would still keep making the charge that my house was six inches on his lot and the bad feeling would be doubled. Such a settlement would be regarded as senseless and stupid; yet this is exactly what nations do in war. The other method would be to take the matter to court and by a friendly suit have it adjusted for all time, and my neighbour and I would still be friends, while the dispute would have in it a real settlement. The resolution offered in the American House of Representatives[1] relative to negotiating the transfer of five hundred and thirty-six miles of southeastern Alaska to Canada by sale or exchange, or both, that Canada may have a larger front on the Pacific

[1] Joint Resolution No. 373.

Ocean, the hindrance of which has been a source of irritation, is conforming to the latter method of adjusting awkward conditions. Servia's "window to the sea" might have been granted by Austria which would have made friends of the two nations and perhaps saved us from the present war, with no loss whatever to Austria, but would have given her instead a prestige as a teacher of justice and honour that would have awakened all Europe to a new standard of morals.

And, second, do good to the nation that shows hostility. This is exactly what Christ taught when He said, "Love your enemies."[1] Instead of spending millions of dollars in preparation for fighting our enemies, the time has come when the ethics of Christ should be given a chance, which would call for the spending of millions of dollars to win their friendship. Therefore, instead of $10,000,000 for a war-ship to fight some nation, invest the same amount in that nation for educational and benevolent purposes. Instead of $143,000,000 spent annually for our navy, if two-thirds of that amount were spent to promote sincere friendship between ourselves and other nations, it would do more for international peace than the

[1] Matt. v. 44.

presence of all the war-ships of all the navies of the world. Doing good to those who hate us is the way to a permanent conquest of our enemies. Love, justice, truth, humility, self-control, patience and mercy must be taken out of books and expressed heroically in human life. It is the religion of Christ that has done most for men. This religion has quickened thought and added skill to human genius, but best of all it has taught the dignity of repentance and has given to the human heart an altar of pardon for its sacrifices.

This religion cannot be expressed in the limitations of language any more than you can bottle the air, or lock the ocean. Christ wrote no book, although a million books have been written about Him. He left no system of theology, although ever since men have been trying to prove that He did, but they have differed so widely as to what that system is that their differences serve as a proof that He did not. Wicked as were some of their controversies, and helpful as were those of kinder spirit, if they have served any purpose, perhaps it is to show men that none of these things give life, as we have been shown by the European war that great armaments do not guarantee peace. The most permanent progress that we

are making is in discovering that the things we thought were of primary importance are not primary, and so we are likely to look elsewhere for our foundations. To say the least, our discoveries are opening to us doors of opportunities.

When a difference arises so that one becomes the enemy of another, there is an opportunity to practice love. I never saw love in this light until I had been in the ministry some years, when I had been wronged by one whom I had befriended. The natural thing was for me to dislike that person. A friend said to me: "You have an opportunity I never had, for I have never been treated so. You have the opportunity to love one who has wronged you." I saw it for the first time and I set my heart to the task. Christ left us great ordinances—not to quarrel over them, but to surround them with our prayers. I would not neglect these ordinances, but greater than these is the power He gave us to practice love. They become hindrances if love is forgotten and religion drops into a form; they become helps if love is practiced and religion becomes a life. Hence, there is a formal and a vital element in the religion of Christ.

It is this vital element that is so costly and it

is this that comes in for emphasis in these days. This religion is now facing the greatest opportunity in its history. It must not be ashamed to acknowledge the transgression of war, and every other sin against which Christ testifies. For the Church herself to go up to the Sermon on the Mount and lift the world with her to those heights, exceeds in splendour any achievement ever dreamed of except by Christ and His apostles and prophets. Napoleon's most daring programmes are like schoolboy battles by the side of it. Christ calls for the finest heroism in men, and obedience to that call means a better world for mankind to live in. This will check wrongs as nothing else could and compel disarmament of every nation that dares to enroll itself in the league of civilization.

But the union of Christian forces is necessary for the accomplishment of the best and this is very vitally included in the practice of Christian ethics. That Christ prayed for union is a fact,[1] that it is necessary goes without question, and that it must be done in order to the world-wide witnessing of Christ is generally conceded. But the shame of division has not yet filled the Church with penitence. Until that is done the wrong will not be corrected nor the sin be

[1] John xvii. 21.

covered. There are so many who justify these divisions, as there are so many who justify war, that it may be asked: "When the Son of man cometh, shall He find faith on the earth?"[1]

Christian union has been discussed theologically until there is scarcely anything more to be said on that subject. An infallible Church and an infallible Bible have been hurled against each other with the force of two armies in battle, as likewise have infallible interpretations of the Bible been hurled against each other, and we are still divided. Suppose the traditions of the Church are infallible, suppose the Bible is infallible, and suppose the interpretations of the Bible are infallible, what of it? Their infallibility has not been of any consequence in checking the European war, nor scourging other crimes out of practice. The need of this hour is living the religion of Christ with such heroism that all crimes will cower before it—not because of its deliverances on infallibility, but because it is the bearer of Divine love to a weary world that waits for some help in its calamity.

It is being observed that psychology is coming to have a large place in the union of Christians and perhaps a larger place than theology.

[1] Luke xviii. 8.

Certainly many of our differences are more temperamental than theological. "The connection between religious types and these fundamental differences in human nature is so obvious that no one can come into contact with both sets of facts without becoming convinced that they are bound up together. That is, the differences which appear in the religious life of different denominations have their only justification in the differences of human dispositions and not in any Divine preferences. Nothing is more necessary to-day than the proclamation of this fact, for the heart of sectarianism is the belief that each sect is peculiarly a Divine favourite. When all religious people freely acknowledge that their differences are matters of individual tastes and temperaments the real barriers to Church unity will be brushed away."[1]

As important as are the logical and scientific methods of reaching truth, mysticism will perhaps contribute more to the oneness of the friends of Christ than either of them. Whatever one may think, mysticism is a safer interpretation of God than either logic or science. The things that are most real can never be demonstrated by logic. They must be felt,

[1] Henry C. McComas in "The Psychology of Religious Sects."

"where argument is hushed, in the silence and shadow of the soul." We must go back to the holy fields of the New Testament, but go as empty handed as a child, possessing the passion of the mystic. "For mysticism does not go to Holy Scripture with any theory of inspiration. It does not go to find any doctrines there, or to prove or disprove anything at all. But it goes to the Bible with a childlike heart, bent upon finding Some One who is calling, and, having found Him, it opens wide the heart to Him, and says, 'Come in, thou blessed of the Lord.' As when a storm is raging on the sea, and in that storm is some one whom we love, and we can hardly see him for the driving mist, and yet we know that he is yonder on the waters, and so are we fearful and smitten to the heart till he makes the shore, and we clasp him in our arms, and then we are no longer fearful but can look on the crested waters and be still; so when once out of the stormy sea we have drawn Christ into the secret place, then for us there is no terror in the tempest, and remember that that is always possible, no matter what our views of Scripture be. *There* is Christ, arising from its sages, mysterious, ineffable, sublime. Take Him in, my brother, to thine heart. Do not ask if the Bible be the Word of God. The

Bible is the Word of God to you, if it brings you face to face with Jesus Christ."[1] In this atmosphere there will be brotherhood. No power can keep it back. One of the fruits of a spiritual and united brotherhood will be disarmament. I grant that it may be in the far distance. So are a thousand other things that will some day fructify. But to that end we must strive with patience and fortitude.

To say that the religion of Christ is not practical betrays ignorance of spiritual life. Men said the same thing of Columbus when he set sail across the Atlantic as they did of Galileo with his telescope and Torricelli with his barometer. There has never been a scientific advance but its progress had to batter down ignorance. Spirituality is a field as distinct as any of these. It is no surprise that the unspiritual charge that the religion of Christ as expressed in His life and His utterances is not practical. To be otherwise would upset the general experiences of progress. Men must be brought into the realm of the spirituality of Christ before they can speak of its worth, just as we bring men into the study of astronomy before they can speak with any degree of authority.

[1] G. H. Morrison in "The Weaving of Glory."

It is not going too far to say that the most neglected field of research has been the religion of Christ. The present day conditions should cause us to arise with new zeal to meet every task with such application of Divine truth in human life as will make the religion of Christ the greatest power on this earth. To that end He committed it to men. Wherever there is a failure—and who of us has not failed?—it is due to ourselves and not to the Divine thing which He has committed to us. Nothing could be more incongruous than the presence of great armaments in a Christian civilization. These remnants of barbarism must be cast aside by the force of the moral power in the religion of Christ, as other implements for various services have been cast aside by an advancing civilization. Our task is to seek for the paths and follow our thoughts of peace over the untrodden highways until we have attained to the thoughts of Christ.

VI

LOOKING THROUGH THE AGES

IT is not my purpose to enter into a discussion of the ages of the world as regards the great epochs in time. I do not purpose to so much as hint at their boundaries. But I do desire to emphasize the importance of looking through to the end of things in order to have the evidence both for an opinion that is worth while and a faith that does not waver. The too common mistake of us all is forming an opinion without considering either the past or the future. Our fault then is short-sightedness. Christ when on earth lived in the light of great distances. To live with Him we must live in that same light, looking through conditions with the Christian standards of distinguishing the good and the evil until we see the triumph of a world redeemed by God.

To this end it is well for us to remember:

First, that life is a warfare, I mean the Christian life. Hence it is said: "Put on the whole armour of God."[1]

[1] Eph. vi. 11.

Second, that there can be no victory without overcoming a difficulty or beating an antagonist. Hence Christ said: "He that overcometh, I will give to him to sit down with Me in My throne, as I also overcame, and sat down with My Father in His throne." [1]

Third, that evil is the difficulty to overcome and the essential antagonist of good. Hence the Apostle said: "Our wrestling is not against flesh and blood, but against the principalities, against the powers, against the world-rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places." [2]

Fourth, that evil will be beaten in the inevitable triumph of good. Hence it is written: "The Lamb shall overcome them, for He is Lord of lords, and King of kings; and they also shall overcome that are with Him, called and chosen and faithful." [3]

Fifth, that a world that has sinned and been redeemed by Christ is infinitely greater in moral worth than a world that has never sinned. Hence Christ said: "There shall be joy in heaven over one sinner that repenteth, more than over ninety and nine righteous persons, who need no repentance." [4]

[1] Rev. iii. 21.
[2] Eph. vi. 12.
[3] Rev. xvii. 14.
[4] Luke xv. 7.

These affirmations hold in themselves the struggles and experiences and hopes of all those who belong in the league of Christ.

I cannot here enter into a discussion of evil, other than to say that we know it is here, and we anxiously inquire, What is it here for? That it expresses itself through the intellect, which we call error, and through the emotions, which we call pain, and through morals, which we call sin, is also evident. But what is it here for? Before answering that, however, it is pertinent to ask, What is human life here for? It will scarcely be denied that its purpose here in this world is to produce a life like God's as revealed in Jesus Christ; that life beginning here is to continue throughout eternity. If Christ had never hinted that there was a life beyond this world we would still believe it. As said Rousseau: "I feel it. I wish it. I hope for it. I will defend it with my latest breath." Therefore, the service of Christ to us is to show us the way to the victory and to give us the power by which He overcame.

Now if there were nothing to overcome, there could be no victory, for some difficulty or an antagonist is essential to a victory. The early Christians understood this and believed it. Others misunderstood them to such an

extent, according to Paul, as to slanderously charge that the Christians said: "Let us do evil, that good may come;"[1] while some Christians in this day thoughtlessly say: "It were better that evil had never existed or that God would now abolish it." Both the slanders against the early Christians and the thoughtless remark of some present-day Christians indicate short-sightedness. Good does not come by doing evil; neither would it be better for God to abolish evil. The task of good is to overcome evil. Not God alone, but God in us, is to master all evil—God and us in league against evil in the greatest moral struggle of the universe, upon which all heaven looks with animated sympathy. The outlook is sometimes discouraging to us, but that is due to our short-sightedness. Go into a furniture factory and you see there beautiful trees cut and sawed beyond recognition. If one sees only this and not the handsome furniture to be made from the disfigured trees, it might likewise be the occasion for an expression of regret. The Apostle asked: "Shall we continue in sin, that grace may abound?"[2] By no means. It is by the power of abounding grace that we will beat sin into a captive.

[1] Rom. iii. 8. [2] Rom. vi. 1.

One of the very best things in human life is a moral victory. The antagonist to that victory is evil. When evil is beaten—and beaten it will be—it becomes an element in the total good of the world. Consequently our task is not to yield to evil, not even to look lightly upon it, but to fight it in ourselves and others—fighting it everywhere and fighting it constantly—until all evil has been beaten in the world, when a redeemed race, bearing likeness to God, will stand victorious upon the last vestige of every antagonist.

In looking through the warfare of the ages or the smaller warfare of our individual lives, we must avoid confusing good and evil. At the battle of Waterloo, Napoleon, following with his eye through a telescope the movements of his favourite guards, turned pale and exclaimed, "They are mixed together!" and galloped off the field. Here is the point of discouragement where most people break down. The individual looking out upon the warfare of life becomes confused, and not being able to distinguish good from evil, he feels that the battle is lost, and so loses heart for a further struggle. Consequently it is vital that at the very outset we get a right view-point.

Christ fought this battle, having "been in all

points tempted like as we are, yet without sin."[1] That is to say, He did not surrender once, but He so absolutely beat every evil that He was able to say: "I have overcome the world,"[2] leaving the Cross as the eternal symbol of antagonism between good and evil. As fascinating as other view-points may appear, it is not safe to have any other than that of Christ. Stand by Him and look down the lines of His thought. Yoke up with Him and in the warfare use Him and His principles alone. The league of yoke fellowship with Christ is costly, as are all great experiences. But it is the only league whose fellowship is inevitably bound to the victory that means the absolute and universal overthrow of all evil. It is surer than the sun or the tides.

As we look out we must not confuse physical battles with spiritual battles. The physical encounter is unnecessary and wrong. The spiritual battle is essential to the best of one's being. Paul remonstrates: "Our wrestling is not against flesh and blood."[3] Christ came to establish a brotherhood that knows no race nor country with special blessings in distinction from others, and likewise to deeply root Himself in the lives of all nationalities, setting all

[1] Heb. iv. 15. [2] John xvi. 33. [3] Eph. vi. 12.

nations to expressing love, humility and self-denial. So long as these principles are practiced physical warfare is impossible, for physical wars are based on race hatreds, pursuit of wealth, militarism, lust of power, competitive commercialism and such like. A cause may appear just. But however just a cause may be, to resort to arms, its justice becomes injustice.

Races and nations have their grievances, but physical encounters do not adjust grievances any more between nations of one hundred millions of people than between individuals where only two are involved. They slay and wound the flesh and hurt the spirit, but the grievance is not settled. A "holy war" is as much a misnomer as is a "civilized warfare." It is practically impossible for any physical war to be either holy or civilized. "Its glory is all moonshine," said Sherman. Because my country is involved does not change the situation. It does make the decision on my part more costly. But I must distinguish the good from the evil, irrespective as to whether it is my country or the country of another. There is one thing I cannot deny and that is that physical warfare is opposed to Christian ethics.

One of our most common errors is the confusing of physical prosperity with good. It is

certainly desirable to live in a city that is healthy, that has great libraries and art galleries, that has the best schools and numerous Churches, that is well lighted, that has smooth streets, that has fine railroad connections, that has a thorough hygienic sewerage system and where good wages are paid and all the people are employed. All this may exist as it does in many cities, but it cannot be said: Therefore, these citizens are very good.

I have seen some people made better by physical prosperity and I have seen others made worse by it. Physical comforts are not in themselves piety any more than physical discomforts. I do not doubt for a moment but that the will of God is that physical comforts belong to all and at the same time they are to be used for making us better, as it is said: "The goodness of God leadeth thee to repentance."[1] But do physical comforts always lead people to repentance? We know that the reverse is often true. It is important in looking out with Christ that we ever seek not to be confused in our vision by mixing physical prosperity with piety. Piety may or may not be there—only it is vital to our vision that we keep the physical conditions secondary to the

[1] Rom. ii. 4.

spiritual and maintain the distinction through all circumstances, else we will not follow the thought lines of Christ. Wealth is valuable and sacred, but far more valuable and sacred are men's struggles to overcome every difficulty and antagonist in order to grow into the likeness of Christ.

Still more deceptive is personality. We may become so captivated by a fascinating personality as to cause us to become confused as to the exact path of Christ. New interpretations may bewilder us. Let these come, only hold both to the practical working of Christian ethics and the programme of Christ relative to the condition of the world until His return, else there is danger of getting so confused as later to lead to discouragement and defeat. It is likewise so with thought. It may be a field of philosophy so wide and strong that its very catholicity may confuse our thinking. Laplace was a great thinker. On presenting one of his published works to Napoleon, the latter said: "M. Laplace, they tell me you have written this large book on the system of the universe, and have never once mentioned the Creator." Laplace replied: "Sire, I had no need of any such hypothesis."[1] Perhaps he did not! But the

[1] Harold Begbie in "The Proof of God."

sad-hearted world has had to fall back upon both a Creator and Saviour.

Nietzsche was likewise a great thinker, but Nietzschean philosophy has in it that physical force that has made it a power in the support of militarism, as has the philosophy of Treitschke, whose history bears the same stamp. When it is remembered that he is the Macaulay of Germany, it can be easily seen that his influence has been profound on the German mind. It is immaterial who the philosopher is—whether Bergson, Eucken, Windelband, Höffding, Rickert, Croce or some other. I am not discussing the merits of any system of philosophy. To say the least, some of these are creating a new spirit in the world. But I am maintaining that any philosopher whose principles are at variance with Christian ethics as expressed in the life and teachings of Christ is premature in his thought, and time will prove it. It was no idle fancy when Paul wrote: "Now abideth faith, hope, love, these three; but the greatest of these is love."[1] It was true then; it is true now. Nothing must obscure this vital principle in our outlook.

There may be discouraging conditions in our immediate sight, but the thought lines of Christ

[1] 1 Cor. xiii. 13.

penetrate conditions like railroad tunnels penetrate the mountains. The train of cars is hid for a while, but presently it dashes out of the tunnel onward to its destination. In the great warfare of life it is so. Right is sometimes hid in the deep darkness and injustice triumphs. But nothing on this earth is so sure of victory as good expressed in the life of Christ. We become impatient. We chafe under present conditions. We endeavour to force conclusions. We try to hurry God. But faith must not be weary. Deferred hope must not lose heart. The plan of the world's redemption is greater than any of the great scientific systems of the material world—greater than all these combined.

Evil is abundant in the world. To talk of its being mastered may seem idle, especially that to many good appears to be making such little headway. It is true that the advance is slow, but it is permanent. It is immaterial as to whether Western civilization has collapsed or not. If the present day civilization is too materialistic to lift nations beyond what they are now, it is better to go into collapse. Sure of one thing, however, faith need not stagger. Much of the present day advance has been in appearance only—brilliant intellectual achieve-

ments and great physical improvements. If the heart has not been cultivated it would be difficult to look for development in Christian ethics. The religion of Christ must be the basis of every structure that gives permanency to civilization with message-bearing power from one generation to another.

Beyond these storms there are clear skies. The witnesses to the truth of heaven are still numerous. There is no darkness that can put out their light, for the light is from God. We must look well into the darkness until we see that all nations have in them those who witness that Jesus is the Christ—not nominal confessions of Him, but the living of His principles. The men who live in league with Him need not be confused in the outlook. The principles expressed by Napoleon shall be vanquished; the principles expressed by Christ shall triumph. In a handsome red porphyry sarcophagus directly under the dome of the *Hotel des Invalides* lies the body of Napoleon; but the tomb of Christ in the garden of Arimathæa is empty. He is risen and He has shown us that when the world's warfare is over, the conquerors will be Himself and the redeemed out of every nation, standing on the captured ramparts of evil. They shall then give a new song to the

universe that shall be the echo of the song the angels sang on the hills of Bethlehem:

"Glory to God in the highest,
And on earth peace among men in
whom He is well pleased." [1]

[1] Luke ii. 14.

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PETER AINSLIE PASSES

IT will come as a distinct shock to the brotherhood and to a large number beyond the brotherhood to learn that Peter Ainslie departed this life February 23. We announced his serious illness several weeks ago. A second operation proved necessary, and he passed away in the hospital at Baltimore.

1934

Brother Ainslie was the son and grandson of Virginia preachers of the same name. He was born at Dunnsville, Va., June 3, 1867, educated at Transylvania College, Lexington, Ky., and with the exception of a year of ministry in Newport News, Va., has given his entire ministry to Baltimore, where from 1891-1903 he was minister of Calhoun Street Church, and, from 1903 until his death, with Christian Temple. Brother Ainslie gave more than an ordinary ministry locally, especially in his service to the underprivileged.

In his earlier years Brother Ainslie was known best for that remarkable work in Baltimore. In later times, however, he has given major attention to problems of peace among the nations and union among the churches. Certainly he has performed a service in compelling Christian people to think seriously on these questions. He did teach many of them to sit down and talk about unity.

In our opinion, however, his plans were futile just to the extent that he gave up the program of unity on the New Testament doctrine and order. He was thus the victim of his own passionate love for his fellow men undisciplined by a strict adherence to the authority of the Master revealed in the Scriptures.

His unflagging desire for unity is something all of us could well acquire. We need to have some of his faith in its possibility even though we refuse to follow the very liberal plans that served to separate him from his brethren in these later years.

He was a most lovable brother; to that fact even those of us who could not agree with him can not be blind.

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